

4.

THE  
*DAY OF JUDGMENT;*  

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**T W O   S E R M O N S.**  

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BY  
HENRY HUNTER, D. D.

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[Price One Shilling and Sixpence.]





THE <sup>4.</sup>  
DAY OF JUDGMENT.

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TWO SERMONS,

PREACHED AT THE

SCOTS CHURCH, LONDON-WALL,

DECEMBER 15th,

1793,

RECOMMENDING A COLLECTION TOWARD THE

Relief of the Weavers in Spitalfields,

REDUCED TO DISTRESS FOR WANT OF EMPLOYMENT.

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BY HENRY HUNTER, D.D. *11*

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If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land, which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother—and thine heart shall not be grieved when thou givest unto him: Because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land.

DEUT. XV. 7—10, 11.

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1794.

THE  
DAY OF JUDGMENT

TWO STERMONS



TO  
HENRY THORNTON, ESQ.

S I R,

I HAVE taken the liberty, without soliciting permission, to prefix your name to two Discourses, the object of which is to blend the most solemn suggestions of Religion, with the simplest dictates of Humanity. The name of THORNTON has been so long associated, in my mind, with these two sacred ideas, that they are become inseparable. I felt myself, therefore, irresistibly carried along, by my subject, to pay a tribute of respect to the memory of your worthy Father. And, under a similar impulse, I have presumed to present this public mark of my respect to his Son; happy in the reflection, that the spirit, as well as name of the parent, survives in his offspring.



It is my design, at the same time, to inculcate upon men of affluence, by a well-known example, what the true use of wealth is ; in hope that some may be induced to give value to gold, and dignity to rank, and relish to pleasure, by indulging themselves in the luxury of doing good.

That you may long enjoy your senatorial and commercial honours, respectability, and consequence ; that you may long be spared, as a “ Father “ to the poor ;” and that you may have your reward in the testimony of a good conscience, in public esteem, and in the blessing and approbation of the Almighty, is the earnest wish of,

S I R,

Your most obedient,

humble servant,

HENRY HUNTER.

Bethnal-Green Road,  
Dec. 23, 1793.

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## THE DAY OF JUDGMENT.

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MAT. XXV. 35, 40.

*“ I was an hungred, and ye gave me meat :—  
“ in as much as ye have done it unto one of  
“ the least of these my brethren, ye have  
“ done it unto me.”*

**Y**OU need not to be informed, my brethren, whose these words are, and to what awful solemnity they refer. You know they are spoken by him who spake the universe into being, who “ upholdeth all by the word of his power,” and to whom “ all judgment is committed ;” and that they refer to a period which is to determine, not the future temporal condition of an individual, of a great nation, of a globe ; but the everlasting state of the whole human race, existing from the beginning to the end of time.

B

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The great “ Judge of the quick and the “ dead” is here unfolding the intimate connection which subsists between present conduct and future retribution ; between the transient dispositions, employments, and pursuits of every day, and their permanent, their everlasting effects. And we feel ourselves irresistibly prompted to consider, and to respect, the person of the Saviour of mankind, by commiserating and relieving the distresses of his necessitous *brethren*, as he condescendingly denominates even the *least* of them.

Besides the regularly and continually revolving sphere of duty, in which the man and the Christian is called to move, Providence is frequently pointing out singular and extraordinary articles of duty, furnished by occasion ; enjoined, it is granted, by no specific statute, in either morals or religion, but though of transitory, yet of powerful obligation. Compassion to the poor is established at once by the law of our nature, by the state of civil society, and by the precepts of the gospel : And compassion to the indigent, of a particular description, at trying seasons, and in singular circumstances, while  
it



it is included in the general law, is, at the same time, energetically enforced by the stimulus of time, and place, and knowledge of the case.

But before I bring my temporary object directly forward; in the view, indeed, of bringing it forward with greater advantage, let me endeavour to lead your attention to the awful, the universally and eternally interesting scene represented in the context, and to impress it on your hearts: A scene, in which no one is to be a spectator merely, but every one to act a most serious and important part.

I. "The Son of Man shall come in his glory." The last great period of all things is at length arrived. Already has the trumpet sounded, and the dead have arisen, and the sea has given up the dead which are in it; already has the mighty Angel lifted up his hand to heaven, and sworn "by him that liveth for ever and ever, who created heaven, and the earth, and the sea, and the things which are therein, that there shall be time no longer;" already has the sun been darkened, and the moon stripped of

her light, and the stars have fallen from heaven ; when lo, the Son of Man cometh with power, and great glory, and every eye seeth him.—“ The Son of Man !” It is, it is He, the brother, the friend of man, who appears ; who is seated on yonder radiant throne, in whose glory all those resplendent orbs of light are absorbed, extinguished, lost ; He it is, thus highly exalted, far above all principalities, and powers, and every name that is named ; the same who once dwelt among men upon earth ; who went about doing good, alleviated the miseries of mankind, himself “ a man of sorrows and acquainted “ with grief.” He it is, who submitted to poverty with the poor, who wept with the mourner, who suffered reproach with the despised, who took on him the form of a servant, who became obedient unto death ; and who was, who did, who endured all this, in the bowels of friendship, in the disinterested ardor of fraternal affection.

He shone *then*, in the glory of humanity and mercy ; of meekness and condescension, of patience and resignation ; his *present* glory is that of universally acknowledged supremacy ;

macy ; of unrivalled, unlimited, incontrollable authority ; of inflexible justice ; of a love, whose height and depth, whose length and breadth surpass knowledge. He who enters on the scene, as “ the son of man,” is quickly transformed into “ *the king*,” the lord of angels, the dispenser of kingdoms, the dread arbiter of life and death, holding in his hand the tremendous “ key which opens, and no man can shut, and which shuts, and no man can open.”

“ The Son of Man—*in glory* !” The very object that was seen on earth. Great from first to last is the mystery of godliness ! God “ made manifest in the flesh ;” humanity exalted to supreme command, over universal nature, all things put under his feet, all the angels of God commanded to worship him ; and deity descended, to the untirring perception of mortals, to the performance of the tenderest offices of humanity, to the most intimate communications of mutual love. Blessed source of hope for eternity ! The source of being, of light, of joy ; he who is to support our felicity for ever and ever, is intimately united to us, knows our frame,



can completely adapt his supplies to our constantly recurring, growing necessities.

II. “ And all the holy angels with him.” What a splendid and magnificent train ! How poor is the state of a king ! How is all the glory of this world eclipsed ! “ *Angels !*”—By the stroke of *one* all the first born of Egypt perished in one eventful night.—Another, at God’s command, makes a fearful progress of three days, from Dan to Beersheba, and lo, seventy thousand victims seal his commission with their blood.—A third goes out by night, through the camp of the Assyrians, and smites ; and the dawning light of returning day discovers the dreadful carnage, a hundred fourscore and five thousand dead corpses. Thus mighty, thus terrible is an angel, when the minister of justice. Less awful, but not less potent, not less intelligent, not less decisive in execution, an angel of God, when the messenger of peace. They “ excel in strength.” The angel sent to Gideon puts forth the end of the staff that was in his hand, and touches the sacrifice, and behold, fire starts out of the flinty rock, and consumes it. Gabriel appears, and the  
fate

fate of empires, for ages to come, is disclosed to the eye of the prophet ; and the advent of “ Messiah the Prince,” and “ the decease “ which he should accomplish at Jerusalem,” are announced, at the distance of more than five centuries. That period elapsed, Gabriel is again on the wing ; he penetrates through the solid walls of the temple, takes his station by the altar of incense, proclaims the approach of “ the fulness of time,” the “ acceptable year of the Lord,” and, by a word, strikes the incredulous priest with dumbness for a season. At the end of six months, behold the same flaming minister at Nazareth of Galilee, to declare the counsels of the most High, the fulfilling of the Scriptures, the birth of the Saviour of the world. The morning of the Saviour’s resurrection dawns. What makes the earth to quake ?—What moved that great stone from the door of the sepulchre ? Why do these hardy veterans of Rome “ shake, and become as “ dead men ?” “ The angel of the Lord “ has descended from heaven ; with a countenance like lightning, and raiment white

“as snow :” And nature animated, and inanimate, feels his presence.

Such are angels, *singly* ; thus mighty, thus formidable, thus instructed, thus beneficent : What are they united, in bands, in legions ? Let me refer you, for an answer, to the three great eras of the world ; to the day, when God created man on the earth, the glory, the corner stone of creation ; then “ the morning stars sang together, and all the sons of God shouted for joy :” I refer you to the day when there was “ born, in the city of David, a Saviour, which is Christ, the Lord ;” then, “ there was suddenly, with the announcing” angel, a multitude “ of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.” I, finally, refer you to this “ great and notable day of the Lord,” when “ the Son of Man shall come in his glory, and *all* the holy angels with him.” When number is combined with the other qualities of this mighty, angelic host, the heart of man is melted within him. What variety of orders ! the cherubim and the seraphim ! principality, power,



power, might, dominion !—What multitudes in every tribe ! In the lowest state of his humiliation, the Saviour employs the indefinite term “ twelve legions,” to express a small detachment from that innumerable body, ready to attend his slightest call, and to execute all his pleasure. “ Thinkest thou, “ that I cannot now pray to my Father, and “ He shall presently give me more than “ twelve *legions* of angels ? The word is roman ; it denotes an armed body of cavalry and infantry, consisting of from 5000 to 6000. Nothing could resist the force of a few such legions ; they subjugated a hemisphere ; but what is their united courage and force before one, the least, of the heavenly host ? They melt away, they die. What a climax ! one, more than twelve legions, *all* the holy angels ! The spirit is overwhelmed at the thought. And all, all subjected to the sovereign will of ONE, prompt as lightning to obey his commandments, irresistible, as devouring fire, in the discharge of their several offices, whether of vengeance or of love.

And, is it for nothing, that *all* are summoned to attend the solemnities of this day ?

Is

Is it merely to swell a pageant ; or to be the silent, unconcerned spectators of a magnificent exhibition ? No, my friends, they are the subjects, the witnesses, the executioners of future and final judgment. They are now ministering spirits, sent forth to minister to the heirs of salvation ; there is joy among them over every sinner that repenteth ; and their joy shall be full when the number of the Lord's redeemed shall be complete, and raised to inherit the kingdom prepared for them from the foundation of the world.

III. " Before him shall be gathered *all* " nations." Another *all* ! how tremendous ! Before we have advanced far in computation, we lose all distinctness of idea, and sink into mere cypher and sound. Even the small number 1000, for small it relatively is, fills a large space in the mind, combine it with what substantive you will, men, pounds, years, leagues. Million is merely a *word* of seven letters, making two syllables, represented arithmetically to the eye, by the figure 1, followed by six cyphers. The higher names expressing number, become, as we proceed, more overwhelmingly oppressive, till imagination

gination itself sinks under the weight. This great city is supposed to contain a million of souls ; and it changes its inhabitants almost entirely every twenty years ; what a fearful sweep, then, does a century make ! And what is the population of the metropolis, compared to that of the united kingdoms ? And what is Britain, compared to Europe ? And what is Europe, compared to the globe ? And what are twenty or thirty years, compared to 6000 ? And what are the years of the world already past, to those which may yet be to come ? When these questions are resolved, and the awful amount is calculated, then the import of the words, *all nations*, will, perhaps, be felt ; understood, it cannot be.

In a great crowd there is sometimes danger, sometimes hope, that an individual may be overlooked, and so miss reward, or escape from punishment : But such apprehension, such hope, has no place in the breast of any one individual in all that vast assembly. Each is a vessel of mercy, fitted for glory, or a vessel of wrath, fitted for destruction ; and every one's conscience has already pronounced



nounced sentence, before judgment begins. But, behold the solemn hour of final, of everlasting discrimination, of separation, of decision, is come : For,

IV. “ He shall separate them one from another, as a shepherd divideth his sheep from the goats.” In this world, the tares and the wheat grow up together. At a certain stage of vegetation, it is not easy to distinguish the worthless weed, from the nutritional plant ; and, even after the difference has become sensible to the eye, it would be imprudent, unsafe, to separate them ; lest, while the tares are gathered, the wheat also be rooted up with them ; they grow together, therefore, until the harvest, when the tares are gathered together, and bound in bundles, for the fire ; and the wheat gathered together to be laid up in store. In this world, the righteous cannot be distinguished from the wicked, by either the endowments of nature, or the gifts of Providence : And the appearances of goodness are, in many cases, so equivocal and uncertain, that the eye of man may be easily deceived, truth and falsehood may be confounded, and an erroneous judgment

ment pronounced. How often does guilt escape and innocence suffer, by the award of human tribunals? But the period is now come, which shall rectify all; which shall bring every thing to light, and for ever separate between the precious and the vile.

An ordinary eye can distinguish the sheep from the goat; but the shepherd's experienced eye can readily distinguish sheep from sheep, and goat from goat. With a power of discrimination inconceivably more decisive, the great Judge of all can distinguish, not only the eternal, immutable extremes of good and evil, but the blending shades, the endless gradations, in the one and in the other, and shall apportion to each an adequate measure of condemnation or applause, of punishment or recompense. What military commander ever made such an arrangement of his few little bands? Behold, every one is in his place. With the expedition of thought, the innumerable legions have divided, never more to mix and be confounded. They are divided and separated, not by the fantastical distinctions of a vain world, not by complexion, or speech; not by banners, and titles, and habits;  
not

not by the *isms* and *shibboleths* of party ; but by the unvarying, everlasting, uncomplying, unblending distinctions of right and wrong, truth and a lie, faith and infidelity. The separation made, judgment passed, it remains that sentence be pronounced, and that execution follow. This is the next great solemnity of this most eventful day.

V. “ Then shall the King say unto them  
“ on his right hand, Come ye blessed of my  
“ Father, inherit the kingdom prepared for  
“ you from the foundation of the world.  
“ Then shall he say also unto them on the  
“ left hand, Depart from me, ye cursed, into  
“ everlasting fire, prepared for the devil and  
“ his angels.—And these shall go away into  
“ everlasting punishment : but the righteous  
“ into life eternal.” “ Where the word of  
“ a king is, there is power.” But how limited the power of the princes and potentates of this world ! Can it restrain the winds ? Can it repel the waves ? It may doom the body to death, but cannot reach the soul. It may grant the reprieve of a few fleeting days to the wretch condemned, but cannot for a moment avert the fatal stroke from the  
head



head of the monarch himself. It may confer the government of a province, but the continuance of possession it is unable to secure. It may bestow wealth, but contentment, inward peace, the testimony of a good conscience, are blessings not at the disposal of royalty. Let the thrones of earthly princes sink into the dust; let them hide their "diminished heads" in presence of this great King, on whose lips hang "eternal life" and "everlasting fire; who has in his gift "a kingdom that can never be moved," and the power of binding in adamant chains, which can neither be shaken off nor burst asunder. In the days of his flesh, in the lowest state of humiliation, in dying agony, as a sovereign He disposed of this eternal kingdom: "Verily, I say unto thee, To-day shalt thou be with me in paradise." How much more now that "for the suffering of death, he is crowned with glory and "honour;" now that "all power is given "unto Him in heaven and in earth; now that "he hath put all enemies under his feet."

Behold, in a moment, in the twinkling of an eye, "all nations," the whole world of mankind,

mankind, eternally disposed of; an irreversible doom pronounced, between these and those; a great, an unpassable gulf fixed, and all communication for ever cut off: And with these, or those, O my soul, I am to associate for the endless ages of eternity, the possessor of a throne above the skies, with that "chosen generation," that "royal priesthood," that "holy nation," that "peculiar people," who "shew forth the praises of Him who hath called them out of darkness into his marvellous light;" or a prey to devouring flames, with "the devil and his angels."

But does this solemn judgment proceed on no principle? Are life and death arbitrarily dispensed? No, my brother. The judge, the sovereign king vouchsafes to render a reason; He submits his decision to the examination of attending angels, to the examination of the parties themselves, and vindicates his ways even to men. This is the

VI. Remarkable and interesting particular in the representation which Christ gives us of a judgment to come; "For I was an "hungered, and ye gave me meat;" or "I was an hungred, and ye gave me no meat.

Mark

Mark it well, my brethren, and ponder it seriously ; in explaining his procedure, in making the contrasted enumeration which He holds up as the reason and ground of his decision, the great Judge does not select certain splendid acts of virtue, as the objects of his approbation, nor atrocious acts of wickedness, as the object of condemnation and punishment. No: Quiet, unostentatious, sober goodness ; dispositions of humanity, mercy, beneficence formed into a habit, every day virtue ; these constitute the character of the righteous, these exalt the human into a similitude of the divine nature, these survive the stroke of death, these are well pleasing in the sight of God, these accompany the possessor to the kingdom of heaven. On the other hand, cold, deliberate, habitual selfishness, unkindness, neglect ; a hard heart, a closed hand, an unpitying eye ; these characterize the wicked, sink the man into the demon, alienate from the life of God, pursue the offender through the horrors of the tomb, confront him at the judgment seat, plunge him into the lake, which burneth with fire and brimstone, with the devil and his angels ;

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with



with the cruel, and the unfeeling, and the unmerciful. What forms of religion, what punctuality of attendance, what vehemence of zeal, what rectitude in opinion, what demureness of deportment, can compensate for the absence of love, for the ice of inhumanity, for the flint of self? "Whofo hath  
" this world's good, and seeth his brother  
" have need, and shutteth up his bowels of  
" compassion from him, how dwelleth the  
" love of God in him?"

This is an offence, not punishable, indeed, by human tribunals. The statute-book is silent with regard to the interchange of kind affections between man and man, and the obligation "to do good, and to communicate." But the religion of the blessed Jesus takes up the case which the legislatures of the world cannot reach; it appeals to a tribunal, from which no offender can fly; it brings forward a witness, whose testimony cannot be invalidated; it refers to a day, which shall bring to light, not only open acts, but also secret thoughts. *An hard man*, in the estimation of the world, is so far from being an odious character, that a certain  
degree

degree of respectability attaches to it. What he will appear, how he will be treated, at the judgment seat of Christ, merits very serious consideration. May the selfish, and the proud, the ungracious, and the hard-hearted, consider it well, and learn to “make to themselves friends of the mammon of unrighteousness.”

I am brought forward to, not the least interesting, not the least instructive branch of my subject—The intimacy of union which subsists between present conduct and future, eternal retribution; and between the Saviour of the world, and all, the meanest, of the members of that body, whereof He is the head : “In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.” But to prosecute this, at present, would be to frustrate one of the purposes which suggested this address, and the subject of it. I should, perhaps, encroach on your time, exhaust your patience, and cramp your liberality. I refer it, therefore, to the service of the afternoon ; when I hope to overtake the remaining particulars of my swelling theme, and to collect the gleanings

of your bounty. I now proceed, briefly to state the object of my present application to you, and the arguments by which it may be recommended to your consideration.

It is not necessary to go about to prove, that the times in which we live are both calamitous and perilous ; for, I believe, there are very few thinking persons in these kingdoms, who do not, at present, both feel and fear. War, however just and necessary, is always a fore evil ; oppressive while it lasts, uncertain in its issue, and productive of lasting distress, after the storm is spent, though spent ever so favourably. The late convulsions in the commercial world, though not imputable, in the first instance, to the war which is raging in the bowels of Europe, have undoubtedly been strengthened and extended by the additional plague of war. And though, through the goodness of a kind Providence, the sword is not devouring within our land, yet multitudes are suffering under another of the judgments of almighty God—penury of food, not from culpable indolence, not from famine, but from want of employment.

It is my business, this day, simply to state  
facts,



facts, not to reason upon them. I am instructed, then, to say, and, it is, in part, consistent with my own knowledge, that a very considerable proportion of the inhabitants of one of the most populous, most sober, and most industrious districts of this great metropolis, have been, for months past, labouring under the misery, not of wilful and criminal, but of pitiable and unavoidable idleness ; and of want, its inseparable attendant. Stagnation of trade, in the weaving branch, that important article of the manufactures of our country, fell, with equal weight, on the master and the servant, on the employer and the employed ; but, from the nature of things, it must have been soonest, and most severely felt, by the operative and labouring part of the community, whose subsistence depended on a regular, weekly supply. The moment this failed, their staff of bread was broken ; and fail it must, fail it did.

The masters, reduced themselves to the cruel necessity of withholding employment, for they had none to give, nevertheless, with a liberality, a humanity that reflects the highest honour on them, associated for the

merciful purpose of soliciting voluntary supplies for these unhappy manufacturers, and their starving families : And they have been going about to the habitations of ease and affluence, imploring a relief, which they might carry to the haunts of wretchedness. And, blessed be God, they have not laboured in vain.

Permit me to retail the authentic information which I have received on the subject. When the calamity began more severely to press, in June last, a subscription was opened, in the region of the city which was peculiarly afflicted, for supplying the necessitous with bread. The benevolent conductors of the subscription, have not only generously contributed their money, but devoted their time, to this gracious work. They have met, from week to week, to consider the case of the poor ; and have had the heart-felt satisfaction of being enabled to relieve upwards of 1300 families, consisting of at least 5000 individuals, with a supply of almost 30,000 quartern loaves of bread. The distress was, in many instances, found to be so grievous, that the wretched sufferers had  
been

been induced, impelled, to exchange their little all, to the very bed on which they lay, for food ; and that miserable pittance being exhausted, were silently perishing for want. It is easy to conceive, that the gradual approach of the gloomy and severe season of the year, must be gradually aggravating the evil. Heaven has, indeed, been singularly propitious in this respect ; and we cannot acknowledge, with sufficient gratitude, a mildness and serenity of weather, prolonged to the very solstice, which is hardly to be paralleled in the memory of man. But mild as the winter hitherto has been, it begins to be felt. Some, who had found a refuge in the labours of the field, from the interrupted labours of the loom, have found that refuge, too, failing them ; and the number of applications is, of course, from week to week, increasing. On Tuesday se'ennight, no less than 488 families were relieved, with a supply of 2880 quartern loaves, and of a bushel of coals to each family ; and, though the exact amount of the supply of last week has not yet reached me, I may venture to affirm, it cannot have been less than the preceding. The number of

C 4                      weavers,



weavers, winders, and others, whose subsistence flows immediately from this source, now actually and totally unemployed, is, at a moderate calculation, 5000. An equal number, nearly, have not more than half employment; and, in the quarter of the city, called Spitalfields, it is supposed that 15000, at the least, depend on their labour for subsistence.

And thus have I submitted to your consideration, “a plain, unvarnished tale” of woe, existing not on the coasts of Africa, not in the islands in the bosom of the Atlantic, not along the banks of the Ganges, not in Flanders, not in France; but in Britain, but in England, but in London; at our door, under our eyes: misery displayed, not in the tropes of a parliamentary harangue, to rouse the passions, and to serve the purposes of party; but in the moanings of hungry children, in the sighs of more wretched mothers, whose ears are assailed with the voice of their young ones crying for bread, and there is none to give them: Misery displayed, in the pale faces and suppressed groans of fathers, pining in idleness; able, willing to work, but the means, and the reward of labour, denied,

Can

Can such a cause as this, need art and eloquence to recommend it? No, surely.

Every one who casts an eye on the distracted state of a neighbouring country, alas, how long our rival, our enemy! will have a peculiar, a personal, as well as a British motive, to the exercise of his benevolence, this day. The objects, in whose behalf your bounty is now solicited, are quiet, peaceable, patient sufferers. They address you, not personally, with angry, threatening words; but in the spirit of meekness and submission; and through the organ of their humane and compassionate superiors, who formerly paid them the price of labour, and are now procuring for them the means of support, for the love of God, and of Jesus Christ, the compassionate friend of mankind. Their demeanour is dutiful, grateful, respectful. The less they assume, the more powerful is their claim. Cross the channel, observe the difference, and give God thanks. Persons of a similar description, in our rival metropolis, would not have come to you as suppliants, and departed with blessings on their lips, in behalf of their sympathizing benefactors; but

but, “with a bafe and boifterous fword,” would have “enforced a living:” With equality in their mouths, and the dagger in their hands, would have been in your houfes, your fhops, your pockets, to do themfelves right, to correct the blunders of Providence, and to fupply the imperfection, and ftimulate the tardinefs of human laws. No, with us, bleffed be God, it has not come, I trust it never will come, to this. The due fubordination of ranks is preferved, the rights of perfon and property are refpected, the laws are revered; the great and rich are generous and beneficent, the poor are grateful; and, though in diftrefs, we are not in defpair, for there is ftill fome fear of God before our eyes.

It is highly pleafing to find, through the whole expanfe of nature and providence, an eternal balance preferved, one thing fet opposite to another, light and fhade; error forcing truth out of obfcurity; mifery exciting the generous emotions, and exertions of fympathy; the ills of life giving birth to dormant excellence, and one man’s woe difplaying another’s worth. The occasional at-  
tention



tention which I have been led to pay to the distressed in my neighbourhood, has disclosed to me acts of benevolence, which might otherwise have remained unknown; and I seize the opportunity which they furnish me, to mention, with profound respect, a name, dear to every friend of humanity, the late JOHN THORNTON; a man who made it one of the great businesses of his life, to find out, and to relieve, human wretchedness; whose ample fortune was shared with the hungry and the naked; who waited not till want came to his door, craving a supply, but found his way to the abode of want, to cheer and comfort it. It is with inexpressible satisfaction I add, that I have reason to believe, the children of that truly great, because good, man, are walking in their father's steps. I would have mentioned another name, with similar respect, but for the apprehension that some of the family might possibly be in my audience, and mistake the language of truth for that of flattery. From him, too, as from another ascending Elijah, a double portion of his spirit has fallen on his offspring, and may it be propagated to theirs, without

without end. This, my brethren, is the true use of increasing wealth and prosperity ; this is the way to purchase an honourable reputation ; thus may a man, while he yet lives, erect for himself a monument, more durable than marble, and be held in everlasting remembrance, while the memory of the man of mere wealth shall rot.

The season of festivity approaches ; may I be permitted to suggest a hint ? It is in your power to be generous this day, at no manner of expence. One superfluous, expensive dish retrenched ; the excess of the wine so freely, shall I say, unwisely, bestowed on your guests, will fully indemnify you for the pittance now asked, to feed the hungry, and the praise of your hospitality not a whit diminished, perhaps the censure of extravagance escaped. Shall I venture to hint retrenchment in an article, still more wasteful, and much less reputable ? No, I must not suppose it to exist here. But I blush to think, that more is frequently lavished on a wanton, than is necessary to the comfortable maintenance of half a score of poor, honest families. The ground I am on is delicate, I therefore quit

quit it, with an admonition, at which you dare not take offence, for it is not mine, but the Lord's. "When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours : lest they also bid thee again, and a recompence be made thee. But, when thou makest a feast, call the poor, the maimed, the lame, the blind ; and thou shalt be blessed ; for they cannot recompense thee : But thou shalt be recompensed at the resurrection of the just." Let the spirit, not the letter, of this admonition of the blessed Jesus, sink deep into your hearts. I would not have you ostentatiously feast the poor at your houses, but enable them to feed at home. And look for your reward, in the benedictions of the wretches whom your bounty has relieved ; in the reflection that you aim at being like God, "merciful as he is merciful ;" and in the prospect of a "kingdom prepared for you, from the foundation of the world."

With this reflection, I for the present take my leave, reserving the continuation of my subject till the afternoon, when I hope to be  
honoured



honoured with your attendance and attention.  
May God abundantly bless your substance,  
enlarge your hearts, and open your hands :  
And to his great name be the praise and glory  
of all, Amen.

THE

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## THE DAY OF JUDGMENT.

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MAT. XXV. 35, 40.

*“ I was an hungred, and ye gave me meat :—  
 “ in as much as ye have done it unto one of  
 “ the least of these my brethren, ye have  
 “ done it unto me.”*

**B**EHOLD the children of men, how they run, how they ride, how they fly ! See how they “ buy, and sell, and get gain ;” how they plant, and build ; how they strive, and fight ! And in what does all terminate ? In the tomb. Whither does all lead ? To the judgment-seat. What settles the value or worthlessness, the merit or demerit, the glory or the shame, of every human pursuit ? The impartial and unerring decision of the great Judge of the quick and the dead, who  
 “ searcheth

“searcheth the hearts, and trieth the reins,  
“of the children of men.”

To that awful day of retribution let me again lead your attention, not as spectators, but as parties, that the present day may be improved; the opportunity of doing good, and communicating, joyfully seized, and a good foundation laid, in time, for supporting  
“a building of God eternal in the heavens.”

I have, already, directed your eyes to “the  
“Son of Man coming in his glory;” *the*  
“King” to whom all judgment is committed, and at whose disposal all things are; and to the  
“innumerable company of angels,” who shall grace the solemnity, give evidence in the cause, and execute the high award. I have placed you and myself amidst the countless myriads, whose hearts and lives are, that day, to undergo examination; though individuals, not lost, not confounded, in the croud; though mean, not overlooked, and passed by. We have seen the solemn, final, discrimination made, the “righteous” forever separated from the “wicked.” We have, with trembling ears, heard the irreversible doom pronounced, good and evil, life  
and



and death, the blessing and the curse, “come  
“ye blessed :” “depart ye cursed :” and the  
reason and rule of judgment assigned ;—such  
and such I was, and thus and thus acted ye.  
This brings me to take up, and reunite, the  
interrupted thread, and to impress upon you  
this important truth, conveyed in the words  
of our Saviour, and acknowledged of every  
man’s conscience in the sight of God :

VII. There is an intimate, an inseparable  
connection, between present conduct or ne-  
glect, and a future and everlasting recom-  
pense of reward ; “ye gave me meat,”  
therefore, “I appoint unto you a kingdom.”  
—“Ye gave me no meat,” therefore, “de-  
“part from me, I know you not, ye workers  
“of iniquity.” Ah, little do men think,  
that they are from day to day recording their  
own history, sealing their own destiny.  
The books are opened, and what is found  
written ? The idle, or the useful word, now  
falling from thy lips ; the sacred, or the im-  
pure purpose, now forming in thy heart ;  
the work of mercy this day performed, or  
left undone. No one of thy thoughts, words,  
actions, O man, is a matter of indifference.

D

He

He who is living well for to-day, is living well for eternity. The crime, or the neglect of this moment, will rise up in judgment against thee. The plea of ignorance, of inattention, of inadvertency, will, in that day, avail thee nothing. The crime charged is not, "thou hast oppressed the poor," thou hast dashed the cup from the lips of the thirsty, thou hast stripped the orphan of his clothing, thou hast poisoned the springs of life, thou hast, without a cause, cast thy brother into prison; but the hungry and thirsty, the naked, the sick, the captive, thou hast failed to relieve and comfort, when it was in the power of thy hand to do it. I presented to thee an object, I furnished an opportunity, I supplied the means, but ye would not hear, ye would not lay it to heart, to give glory to my name; "therefore, I will make thy plagues wonderful." What a constant motive to seriousness and attention?

Men attend carefully to temporal consequences. This will endanger my health, that will affect my good name; this will shake my credit, that goes to my life; here I may lose a friend, there I may provoke an enemy.

enemy. And on such considerations as these they live and act. Ah, why do they not pursue conduct to its everlasting consequences and effects? How many unworthy designs would then be strangled in the birth? How many idle, hasty, profane words, would then be repressed? How many crimes prevented, and how many works of mercy practised, which men now commit with greediness, or shamefully omit to perform? That single step may be fatal, it may fix my character, it may draw after it a train, it may affix the seal to my doom, it may give a colour to eternity. The moment I take it, a righteous God may say, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still:" For, alas, it is not always in the sinner's power to stop where he intended, and whenever he pleases; it is not in his power to retrace the maze which he has already trod. He may put in motion the stone at the brow of the hill, but arrest it he cannot in its midway descent; down it must go, with increasing rapidity, be the bottom ever so distant. Every link of the chain, whether of good or evil, runs into that which is



immediately approximate, and the first, and the last, are as really united, though more remotely, as any two in the series. As the last, therefore, is formidable, or desirable, the first is to be avoided, or pursued.

The representation which our Lord here gives us of a future judgment, suggests another interesting view of present things. It exhibits to us the great King and Head of the Church, as omniscient, omnipotent, everlasting, sympathetic, retributive : as uniting in his person, from the beginning to the end, the characters of Deity and humanity ; his unlimited, glorious perfection, as God, his relation to us, and the interest which he takes in us, as man :

VIII. “ I was an hungred and ye gave ME  
“ meat,” and so of the other acts of kindness enumerated—“ in as much as ye have  
“ done it unto one of the least of these *my*  
“ brethren, ye have done it unto ME.” The sovereign Judge here advances for himself a claim ;

1. Of *omniscience* ; and who, but a being possessed of this character, is equal to the discharge of such a trust ? And to what being,  
but

but one, can this character belong? Even to God only. Many of the works of mercy and goodness court the shade. The beneficent Christian, when about to distribute his alms, is little anxious to sound a trumpet before him, in order to attract human observation and applause; his "right hand knoweth not what his left hand doeth." The workers of iniquity, for a very different reason, shun the light; "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." But neither the one, nor the other, can escape the notice of that discriminating eye, "which, as a flame of fire, goeth up and down, through the earth, beholding the evil and the good." It has the peculiar quality of penetrating into the internal of man. "I, the Lord, search the heart." It discerns the futility of the splendid, gaudy, offerings of wealth, ostentation, and pride; it marks, with approbation, the pious and benevolent spirit of the "poor widow" who cast her all, her "two mites," into the treasury of the temple. It views the open act in its connection with the motive which gave it birth,

and with the end at which it aims. And that eye, will, at length, disclose to the eyes of an assembled world, what it now in secrecy and silence beholds.

2. Together with the attribute of omniscience, the great King and Judge represents himself, as exercising that of *omnipresence*, another of the incommunicable perfections of Deity. From whence has been collected that “great multitude which no man can number, of all nations, and kindreds, and people, and tongues?” “From the east, and from the west, from the south, and from the north.” “Wherever two or three were gathered together in his name, upon earth, he was in the midst of them.” The solitary wanderer, on yonder mountain’s top, is not alone; the voice of friendship whispers in his ear, “fear not, for I am with thee; be not dismayed, I am thy God.” With Jeremiah in the dungeon; with Daniel in the lions’ den; with Jonah in the whale’s belly; with the children of the captivity in the fiery furnace; with Peter in the prison; with Paul and Silas in the stocks; with John in the isle of Patmos, behold the ever present  
form



form of the Son of God, illuminating the dungeon; stopping the mouths of lions; quenching the violence of fire; melting away the chains from the prisoner's hands and feet; relieving the heavy hours of banishment with the visions of God, and the prospects of immortality. Behold Him in the cabinets of princes; and in the hut of the peasant; in "the house of mourning, and in the house of feasting;" as a cloud of glory, filling the house of the Lord, at the pious feast of Solomon; as a hand writing on the wall, to disturb the impious feast of Belshazzar. "Can any hide himself in secret places, that I shall not see him?" saith the Lord: "Do not I fill heaven and earth?" saith the Lord.

3. *Perpetuity of duration* blends with the attributes of omniscience and omnipresence, in constituting the character of solemn, and supreme Judge. The innumerable tribes now standing before the throne, one vast, contemporary assembly of all that ever lived, from Adam to the last of his posterity; these innumerable tribes on earth succeeded each other: Neither patriarchs, nor prophets, nor

priests, nor kings, nor small, nor great,  
“could continue by reason of death.”—  
One generation passed away, and another  
came. “But this Man, because he con-  
“tinueth ever, hath an unchangeable priest-  
“hood.” Joseph, who had preserved alive  
his father’s house in famine, must at length  
reign his pious charge, and leave it in the  
hands of Providence; “I die; but God will  
“surely visit you.” Aaron must be stripped  
of his splendid attire, that Eleazar may be  
clothed in it. The rod in the hand of Moses,  
must become a sword in the hand of Joshua.  
David lays up in store the materials, and  
Solomon builds the house. But to the Prince  
of the prophets; to the great “Apostle and  
“High Priest of our profession;” to the  
“King, set upon his holy hill of Zion;”  
“to the Son, he saith, Thy throne, O God,  
“is for ever and ever.—And, thou, Lord, in  
“the beginning hast laid the foundation of  
“the earth, and the heavens are the works  
“of thine hands: They shall perish, but  
“thou remainest; and they all shall wax old  
“as doth a garment, and as a vesture shalt  
“thou fold them up, and they shall be  
“changed;

“ changed : But Thou art the same, and  
“ thy years shall not fail ?”

Men leave behind them plans which they are not permitted to execute; lay foundations, but cannot live to rear the fabric. The successor adopts a different plan, lays a new foundation, begins to build, but is interrupted in his turn ; and leaves nothing but fragments and imperfection behind him. But He who has built his church upon a rock, lives through every age, to support, to extend, to protect it. At every period, the possessor of the day can say with confidence, “ Lo, He is here, the alpha and omega, the “ beginning and the end ;” “ before all, “ through all, and in all.” I die, but He shall visit you ; He lives for evermore. With what dignity, with what confidence of success, does He send forth his apostles to teach and to baptize, “ I *am* with you ;” I *am* with your immediate, with your remote successors, till time expire ; “ always, even unto “ the end of the world.” As often as “ ye “ eat this bread, and drink of this cup,” in every state, at every period of my church, “ ye do shew the Lord’s death till he come.”

“ I am,



“ I am, that I am ;” I am the Lord, I change not.

These are the characters of Deity, asserted by, and manifested in, the person of our Lord Jesus: Knowledge, which nothing can escape or elude ; an universality of presence, which no place or person can exclude ; which fills heaven with its glory, earth with its goodness, hell with its terrors ; and an unbroken continuity of duration and existence, unaffected by the change and succession of individuals, of seasons, of ages, and generations.

The characters of Humanity, by which the Judge of all is related to us, less awful and repulsive, are but the more endearing and attractive. While those remind us to our distance, saying, “ Come not near the Lord “ to gaze,” “ put off thy shoes from thy “ feet, for the place where thou standest is “ holy ground ;” these inspire confidence, invite our approach, sink terror in friendship. And what are these amiable characters of humanity ?

4. *Sympathy* with the weak, the destitute, the afflicted of every denomination: “ In “ as much as ye did it to one of the least of these

“these my brethren, ye did it unto me.” This kind affection is the balm of life, the endearing bond of union between a man and his brother. We suffer, not only with patience, but with complacency and satisfaction, when we see those whom we love, voluntarily drinking with us of our cup of bitterness, when we see the hand of affection smoothing the pillow of our bed of languishing, friendship administering the medicine, or mingling the cordial. The pain that we give, is the pain that we endure. And in this valley of tears, alas, this tender interchange constitutes no inconsiderable part of the business, of the sorrow and joy, of human life. It is the refuge which God and nature have provided for the miserable; and it is the accumulated treasure of the prosperous and happy: There is one to bear, there is one to share it with me.

Such is the affecting view which the Scriptures present, of the sympathetic tenderness of the compassionate elder Brother of mankind, such the character he glories in, both when in the valley of humiliation, and when seated on the throne of his glory.

This

This is that “friend who sticketh closer than  
“a brother,” who has been “a dwelling  
“place to his people in all generations;”  
“In all their afflictions He was afflicted, and  
“the angel of his presence saved them; in  
“his love, and in his pity, he redeemed  
“them, and he bare them, and carried them  
“all the days of old.” He it is who saith,  
“Henceforth, I call you not servants, but  
“friends, for the servant knoweth not what  
“his Lord doth; but I have called you  
“friends; for all things that I have heard of  
“my Father, I have made known unto you.”

And is this the only proof of affection that  
he has given? Is his love written in no other  
characters but these? Behold his hands and  
his feet. “Greater love hath no man than  
“this, that a man lay down his life for his  
“friends.” What a consolation, O man,  
under the pressure of calamity, amidst the  
frowns of the world, when the stream of  
creature comfort fails, in the valley of the  
shadow of death? “There is still one who  
“careth for me, who has bound me as a  
“fignet upon his arm, who has graven me  
“on the palms of his hands,” in whom I  
can



can confidently trust, that he “will never  
“leave me, nor forsake me.”—“In as much  
“as ye have done it to one of the *least* of  
“these my *brethren*.” Men, in the pride  
of their hearts, are ashamed of their poor  
kindred; they disown, and neglect them.  
Worth, if clothed in rags, is overlooked or  
despised: “If there come in a poor man, in  
“vile raiment;” to him it is said, “Stand  
“thou there, or sit here under my footstool.”  
It is not so with Him, by whom, not appear-  
ances, but dispositions, and actions, are  
weighed. “The first-born, among many  
“brethren,” is not “ashamed” to acknow-  
ledge the meanest of his relations, under that  
affectionate appellation, and under the still  
more tender name of children, saying, “I  
“will declare thy name unto my brethren;  
“and again, behold I, and the children  
“which God hath given me.” “He that  
“toucheth you, toucheth the apple of mine  
“eye.”

Permit me to present you, as it happily  
expresses my ideas, and is so completely  
adapted to my subject, with the translation of  
a beautiful passage of a celebrated preacher of  
the

the last age, in a neighbouring country, in his Sermon on the words of Solomon, “The  
“rich and poor meet together,” (and meet they shall at the judgment seat of Christ,)  
“the Lord is the Maker of them all.”  
—“Let us,” says Mr. Saurin, “let us select,  
“if possible, the most obscure, the meanest,  
“the most miserable creature in this assembly : Let us pierce through the darkness  
“which covers him : Let us raise him from  
“that tomb in which indigence and lowness  
“of condition have shut him up. This  
“man, unknown to the world ; this man,  
“who seems hardly to exist, or to be but  
“just emerging from his original nothing :  
“This man, nevertheless, possesses the noblest, the most glorious privileges : This  
“man, being reconciled to God, by the  
“power of religion, has a right to aspire  
“after every thing grand and sublime : He  
“has a right to draw nigh to God in the  
“ardour of prayer ; and may, without meriting to be taxed as a visionary, assure himself, that Jehovah, that the great Jehovah,  
“amidst the glory of heaven, amidst the  
“praises of the blessed, has his eye upon  
“him,

“ him, listens to him, comprehends what he  
“ means. This man has a right to say  
“ within himself, The attention, which the  
“ great Lord of nature pays to the govern-  
“ ment of the universe, to the necessities of  
“ the human race, to the angelic choirs, to  
“ his own supreme felicity; such attention  
“ prevents not this adorable Being from  
“ thinking on me, from interesting Himself  
“ about my health, my children, my family,  
“ my circumstances, my subsistence, my safe-  
“ ty; about the minutest of my concerns,  
“ even to a hair of my head. This man has  
“ a right to address God, by the most endear-  
“ ing, the most tender, shall I presume to  
“ say, the most familiar names, by which  
“ one man addresses another: He may call  
“ him his God, his Master, his Friend, his  
“ Father. This man has a right to come  
“ and sit down with God at the communion  
“ table, and to live, with reverence be it  
“ spoken, to live with God, as equals do with  
“ each other. This man has a right to apply  
“ to himself all that is great, consolatory,  
“ delightful, transporting, in the mysteries  
“ of Redemption, and to say, It was for me,  
I “ that



“ that the plan of salvation was formed in the  
“ eternal counsels ; for me, from the foun-  
“ dation of the world, the Son of God was  
“ set apart, as a propitiatory sacrifice ; for  
“ me, in the fulness of time, he assumed a  
“ mortal body ; for me, he tabernacled some  
“ years among men ; for me, he met the  
“ stroke of divine Justice, and submitted to  
“ sufferings, the very idea of which over-  
“ whelms the mind, drinks up the spirits ;  
“ for me, the Holy Spirit shook *heaven and*  
“ *earth, the sea, and the dry land* ; established  
“ a ministry which He has confirmed by the  
“ miraculous healing of the sick, by the re-  
“ surrection of the dead, by the casting out  
“ of devils, by the convulsion of universal  
“ nature. This man has a right to aspire to  
“ the felicity of the immortal God, to the  
“ glory of the immortal God, to the throne  
“ of the immortal God. Having reached his  
“ fatal hour, stretched on the bed of death,  
“ without a friend to close his eyes, or at-  
“ tended by those whose sympathy avails  
“ not ; perishing, amidst impotent, useless  
“ tears, for want of medicine, or the ineffi-  
“ cacy of medicine, he has a right to bid de-  
“ fiance

“fiance to death, as having no power to  
“disturb, in the slightest degree, the internal  
“tranquility which he enjoys. He has a  
“right to summon the gates of heaven to  
“open for his admission, and to say, *Lift up*  
“*your heads, O ye gates; and be ye lift up,*  
“*ye everlasting doors.*”

Are these things so, my brethren? Is the  
*least* of Christ's brethren thus privileged,  
thus dignified, thus ennobled, far beyond the  
state of a King? Then let me caution you con-  
cerning them, in the words of Christ him-  
self; “Take heed that ye despise not one  
“of these *little* ones; for, I say unto you,  
“that in heaven, their angels do always be-  
“hold the face of my Father which is in  
“heaven.”

5. *Impartial, exact retribution* closes the  
view here presented of the character of the  
Judge, and of that judgment which He is  
then to execute. To no purpose are wise,  
and good, and necessary laws enacted, unless  
they are applied and enforced. To no pur-  
pose is the cause intelligently, impartially,  
faithfully tried, and fairly determined, if the  
judge wants inclination, or firmness, or

E

power,

power to give effect to his decision ; if wrong remains unredressed, if the innocent continue to suffer, if the guilty escape. Unhappily, this imperfection attaches here as to all human things ; and deplorable are the effects. “ Because sentence against an evil work is not executed speedily ; therefore the heart of the sons of men is fully set in them to do evil.” The righteous Governor of the world may seem, to the inconsiderate and the profane, to have abandoned the management of it, to a blind fatality, or to human caprice. In every age “ scoffers” have arisen, “ walking after their own lusts, and saying, Where is the promise of his coming ? For, since the Fathers fell asleep, all things continue as they were from the beginning of the creation.” But Providence will not for ever submit to the insult ; justice will not always slumber. “ These things hast thou done, and I kept silence : Thou thoughtest that I was altogether such a one as thyself : But I will reprove thee, and set them in order before thine eyes.” The day is at hand, which shall bring to light the hidden things of obscurity,  
which



which shall explain the mystery of Providence, reduce confusion into order, justify the ways of God to men, exalt the humble, and confound the proud. To this great era the apostle of the Gentiles refers, when he thus writes to the Thessalonians, as a source of comfort under manifold tribulation ; “ We glory  
“ in you, in the churches of God, for your  
“ patience and faith in all your persecutions  
“ and tribulations that ye endure ; which is  
“ a manifest token of the righteous judgment of God, that ye may be counted  
“ worthy of the kingdom of God, for which  
“ ye also suffer : Seeing it is a righteous  
“ thing with God to recompense tribulation  
“ to them that trouble you ; and to you who  
“ are troubled, rest with us, when the Lord  
“ Jesus shall be revealed from heaven, with  
“ his mighty angels, in flaming fire, taking  
“ vengeance on them that know not God,  
“ and that obey not the gospel of our Lord  
“ Jesus Christ ; who shall be punished with  
“ everlasting destruction, from the presence  
“ of the Lord, and the glory of his power ;  
“ when he shall come to be glorified in his  
“ saints, and to be admired in all them that

“believe, (because our testimony among you  
“was believed) in that day.”

—Having thus endeavoured to impress upon your minds, the successive ideas suggested from this all-interesting subject, permit me to beseech you, by the tender mercies of God, to cherish the impression; keep it alive, live under its influence. Beware of imagining that what I have been urging is merely the introduction to an application addressed to your generosity and compassion; that all originates, and is to terminate in a temporary, transient purpose. Indeed, my friends, I have much farther, much higher views. While I ask of you a temporal gift to the sons of want, I wish still more earnestly to impart to you a spiritual gift, “Incline your ear; hear, and  
“your soul shall live.”

Trust me, it is of wonderfully little importance, what you appear, what you are, now, but from the connection which the present has with hereafter, and the influence which it has upon it. The most favourite of your objects, the most ardent of your pursuits, your highest joy, your deepest sorrow, will wear a very different aspect this day six months,

months, from what it does this day. How much changed then will every thing be a century hence? And, how the object will appear, in the day of final judgment, is the only enquiry that merits the attention of a rational being.

In your worldly prosperity most sincerely shall I rejoice; but if, unhappily, it ministers to pride, or sinful pleasure; if it makes you forget God, and forget yourselves; if it fixes the world in your heart, and smothers your religious principles, both you and I have unspeakable cause to mourn; for, “what shall it profit a man, to gain the whole world, and lose his immortal soul, or what shall a man give in exchange for his soul?”

In your afflictions most sincerely do I sympathize; but, if ye be Christians indeed, and “sorrow after a godly sort,” there is a period coming, when your sorrow shall be turned into joy, “joy that no man taketh from you;” for, blessed be God, that, under the heaviest pressure, “we sorrow not as others who have no hope.” Be persuaded to think, and to live as if you thought, that nothing is, or can be good for you, but what  
will



will minister to your joy and rejoicing at the last day ; and that nothing is, or can be, evil, but what, in that day, the great Lord of all will disapprove, condemn, and punish.

Apply the solemn test of death and judgment to all your passions, pursuits, possessions. If you can but be engaged to make the salvation of the soul your great, first, leading concern, every point is gained ; there will then be no occasion to say, Be liberal, be merciful ; for these are among the natural expressions of the divine life : But, O how melancholy is it to reflect on the multitudes, whose hearts melt in pity to the temporal distresses of the poor and needy, who have no pity on their own precious, perishing souls ?

As to the secondary object of this day, I have only to add, that the calamity which we wish to relieve, is daily increasing ; and it must be removed, and the return of it prevented, by exertions of a very different kind from those we are now called to make. It is of infinitely more importance, to furnish a poor man with the means of earning his bread, than to give it him for nothing. Unless the moral principle be weakened, or destroyed,

stroyed, the being reduced to idleness is the severest ingredient in the sufferings which many of these unhappy people are now enduring. For, in order to happiness, the mind and the hands must be directed to some innocent and useful occupation. Were it possible to feed these manufacturers, from year to year, from the funds of charity, it would neither be kindness nor wisdom. It would be unkind to them, by robbing them of the pleasure of honest industry; and it would be the reverse of political wisdom, for it is the interest of the state, that there should be as few drones as possible in the hive.

What then is to be done, in order to a radical, and permanent remedy of the evil which we feel and deplore? I wish I had the sagacity to discover, and the power to enforce, the means of cure. It is a subject well-worthy of the attention of intelligent, judicious, and benevolent men in the commercial world; of men, whose enlarged and well-instructed minds could comprehend, compare, and adjust, contending claims and interests. It would, undoubtedly, be both impolitic and unjust, to relieve and support one class

class of the labouring part of the community, at the expence of another: And what wisdom can draw the line, where one branch of manufacture, and the industry and capital which carry it on, ought to end, and another to begin. But supposing this practicable, a greater difficulty is still behind. Where is the wisdom that is able to direct, where the power that dares pretend to control, *Fashion*, that imperial mistress of this fantastic world?

Let *men* deliberate on the case, and determine how they will, it must be settled ultimately by another tribunal; the cause must go for decision to the *female* world. I have been assured, that a very inconsiderable variation in their dress would, without injuring any other department in trade, afford complete redress. If so, I trust it will be speedily demonstrated, by those who govern even *Fashion*, that, as in works of mercy and compassion, as in personal attraction and accomplishment, so in the exertions of patriotism and public spirit, British females stand unrivalled among the nations of the earth.

It is impossible for me to conclude, without endeavouring to express the satisfaction  
which



which I feel, in reflecting on the liberal and generous conduct of this congregation, on the present occasion. The idea of a contribution was no sooner suggested than adopted, adopted with warmth, by the elders, and by the people: And their zeal has been honourably efficient. It gives me inexpressible pleasure to think, I have the honour to minister to persons so well affected in a good cause; to think that the Scots Church, at London Wall, if not the first, was among the first, to take up a work of humanity; and not the last, nor least, in labours of love. May a gracious Providence requite them, in the grant of every necessary temporal blessing; in “spiritual and heavenly blessings in Christ Jesus;” and in final approbation at the last day, “Well done, good and faithful servants, enter ye into the joy of your Lord.” Amen.

THE END.

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